1:Gabb N-5 (1873-1874) 1876
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axes, machetes, cotton cloth, &c. They never travel alone; always two or more going in company. This is a very prudent measure, since accidents are liable to happen, like snake-bites, or a bad fall, and a person alone and disabled in these wilds, would be more than apt to die before he would be discovered. The preparations for a trip into the forest are simple, but require time. If there are no plantains to be found in the neighborhood to which they are going, a large supply is collected. They are skinned, boiled, and dried hard in the smoke of a slow fire. This is to diminish the weight. A sufficient supply of corn is ground and made into a paste, either with or without the admixture of ripe plantain, for chicha. This is done up in bundles of about a gallon and a half in bulk, carefully wrapped in large leaves and tied with strips, torn from the foot-stalk of the plantain leaf. At last, all being ready, every person loaded with all he or she can carry, they start out, the loads done up in as compact a bulk as possible and carried on the back, suspended from the forehead by a strip of *mastate*, or bark cloth. Each person also carries in the hand a staff, four or five feet long, made of some tough wood. For ordinary purposes, the entire trunk of certain slender palm trees is used. This makes a stick about as thick as an ordinary civilized walking stick, but very strong, and sufficiently elastic to yield a little without breaking. The chiefs and a few other persons of consequence, like the priests, usually carry a stick of the red wood described above. This is neither so strong nor so light as the palm stick, but it is a privilege of rank, and is preferred in consequence. If the party is going on a trading trip—while the stronger members carry the load of sarsaparilla or rubber, still there are always some, either women or boys, who carry the inevitable bundles of chicha paste. Even when going from one house to another visiting, or to a dance, the chicha is not forgotten, unless the distance is so short that they are not liable to become thirsty on the road. On arriving at a house, the party enters without a word, and each person seats himself where most convenient, but as near the door as possible. The owner of the house, or in his absence, his wife or the next most responsible person approaches the new arrivals and salutes with, "You have come;" "I have come;" "Are you well?" "I am well, how are you?" "I am well." If a particular friend, or a person of consequence, he is invited to seat himself in a hammock. The people of less importance are allowed to take care of themselves. In a few minutes the women of the house approach with calabashes or vessels made of folded leaves full of chicha. If chocolate is to be had, it is prepared at once, and offered in place of chicha. This is a delicate attention, only shown to friends or persons of consideration. Common folks must be content with chicha. Whether chocolate or chica, it is served at least three times, at very short intervals, and at last, when you cannot swallow any more, the polite thing is to say to the person offering it, "drink it yourself," an advice usually followed, and which stops the supply. If the people are particularly inclined to be hospitable, and are fortunate enough to be well supplied, it is not uncommon for the

484 [251] [482] [481] [554] 574 [431]

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574 visitor to be overwhelmed with little presents of food. I have been presented within half an hour, in one house, with five calabashes of chocolate, at least half-a-dozen quarts of chicha, a dozen or more ears of green corn, and a dozen ripe bananas. The little boys, with whom I made friends, fared sumptuously, for it wasn't polite for me to refuse anything.

[431]

[123]

The houses of the Bri-bris are usually circular, from thirty to fifty feet in diameter, and about the same in height. They are composed of long poles, reaching from the ground to the apex. These rest on a ring of withes or vines, tied in bundles, eight or ten inches thick, and resting on a series of upright crotched posts, set in the ground in a circle about a third smaller than the outer circumference of the house. Above this ring, if the house is large, are one or two more, according to its size, not resting on posts, but tied to the sloping poles. The whole is thickly thatched with palm leaves, and finished at the apex by an old earthen jar, to stop the leaks. There is but one aperture to the house, and this is a large, squarely cut door, left on one side. Over the door there is sometimes made a little shed, to keep the rain out. The interior is always very dark. Sometimes, among the Bri-bris, instead of building the house in a circular form, it is elongated and has a ridge-pole, but the ends are rounded, and the door is in one of the ends.

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Formerly the Cabecar houses were built in the same style; but now most of them are mere sheds, sloping to one side only and open at the ends and in front. The most pretentious house I saw in Cabecar was a roof sloping to both sides from a ridge pole to the ground, but open at both ends. The Tiribi houses are simply a roof raised on short posts, sloping both ways from the ridge but open all around below. Mr. Lyon told me that formerly the Tiribis as well as the Cabecars had round houses like the Bri-bris, but that the present style is due only to carelessness. The tribes are dwindling so rapidly that they seem to have lost heart even in so important a thing as building comfortable houses; and are content to put up with any make-shift that will shelter them from the weather. The Bri-bri houses are not only better constructed but are much better furnished than those of their neighbors. Beds are placed around the house in the space between the posts and the sloping sides. These are made by planting in the ground two sticks, forked at the upper ends; cross-sticks are laid on these, the other ends being lashed with vines to the sloping rafters. Over these two horizontal sticks are placed boards made of the outer shell of a species of palm; or wild cane is lashed close together. In front of the beds are slung hammocks, between the posts, or to the ends of horizontal sticks projecting a little beyond them. The fire is placed opposite the door near the back side of the house. It is kept up by placing close together, the ends of three large logs which are pushed up as they burn off. Over the fire is a barbacue or frame, sufficiently high to let people pass under it. On it is placed food to keep it out of the way of the dogs, pigs, chickens, and ants. The smoke of the fire is sufficient protection from the latter

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* 539 said the monkey, and he shouted with such force that he scared even himself.

825 The jaguar tried to do the same but he couldn't. This is because *sibu* felt that if a powerful creature like the jaguar would also have a tremendously loud voice, every animal and person in the world would be afraid of him. Whereas it didn't matter if the smaller monkey who lived in the trees could make a loud noise. *sibu*, however, would not let the monkey eat with his hands. So to this day if he eats fruit, he has to bite it from the bottom and eat up without touching it with his hands.

[824] The Congo monkey is wise, however, and
[TEXT CONTINUES TOP OF P.68(B)--QUALYST]

RECREATION

517 521 **Visits.** People are not in the habit of visiting for the sake of chatting or exchanging news. In the large houses, each family group of women and older children relaxes by the individual fire, squatting on low benches and talking in almost inaudible voices. The men lie in hammocks or busy themselves repairing an arrow or some similar implement. Elder men [538] and women often tell theological or lay "histories" (*see* Myths) after suppertime. On the [184] Pacific side, the same general pattern is followed although both men and women are seen talking on the long low benches or on logs more often than in hammocks. Conversation 521 is based on crops; how they are going to plant and where and when; dates of *juntas* (*see* Reunions) to prepare the ground, etc. Often, [184] on the Pacific side, women join these talks with the men. Women among themselves talk of children or household chores. There is little interest in gossip. Elder people are referred to [888] as *kékè*, a term of great respect. Occasionally, 431 presents of a piece of game are made to a neighboring household, especially on the Pacific side.

574 484 [576] Visitors are limited to the traveler to or from one side of the range. He or rather they, as these people do not undertake a trip alone, pause at the door of a house and wait for permission to enter. It depends upon their social importance how much and what kind
[TEXT CONTINUES MIDDLE OF P.68(B)--QUALYST]

[888] *Chordeiles acutipennis Texensis* Lawrence, vulgarly called "Texas Nighthawk" in English.